

# UNITY

AND THE UNIVERSITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XVII.]

CHICAGO, AUGUST 14, 1886.

[NUMBER 24.]

## CONTENTS OF THIS NUMBER.

### EDITORIALS—

NOTES: A Basis of Union; The Power of Capital; "The Carol"; A Dangerous Rhetorical Figure; A Lesson from German Students; A New Leaflet; The <i>Humboldt Library</i> .....	331
Unitarian Organization. IX.—J. C. L.....	332

### CONTRIBUTED ARTICLES—

Friendship.—ABBIE M. GANNETT.....	334
A Liberal Church of the Holy Sepulcher.—E. S. E.....	334
Denominational Responsibility.—Orville Dewey.....	335
Is "God" too Orthodox?—J. C. F. GRUMBINE.....	335
Pauline's Epistle to the Neo-Corinthians.—M. H. W. WOOD.....	336
The Life of my Soul. Chapter V.—ALBERT WALKLEY.....	336

### THE STUDY TABLE—

"Examples of Differential Equations"; "The Young People's Tennyson"; Grant Allen's Book on Darwin.....	336
--------------------------------------------------------------------------------------------------------	-----

### THE HOME—

A Garden Talk; Mother's Duty; Safety in Union.....	337
----------------------------------------------------	-----

NOTES FROM THE FIELD.....	338
---------------------------	-----

TWENTY-FIVE SONGS.....	338
------------------------	-----

ANNOUNCEMENTS.....	339
--------------------	-----

ACCOMPANYING a check for \$100 to the treasury of the Western Conference from some friends in the Detroit church, comes the following "Basis of Union," adopted last winter by that church. It is to our mind a very successful and noble illustration of how a strong and massing basis of work and union can be formed to the exclusion of doctrinal forms and phrases. We distrust the spiritual sensibilities that can find in this bond no religion, and it is a bond in which there is a hopeful scarcity of disputable theology:

#### BASIS OF UNION.

WE, whose names are hereto subscribed, unite ourselves together as the First Congregational Unitarian Society of Detroit, for the purpose of creating a church home for ourselves and our children, to which we can welcome all of like spirit, and from which we can send out an enlightening and uplifting influence into the world. We believe in and would be guided by the universal principles of religion and morality as interpreted by the growing knowledge and conscience of mankind. Standing on this basis we invite to our fellowship all who sympathize with our ideas, who are helped by our worship, or who wish to work with us in promoting human welfare.

It is one of the sad truths to be said of Capital, as witnessed to in all present labor agitations, that it holds itself king over the souls of men and disarms the person before the faithless accusations of his material desires. The man whom occasion or birth has drifted to the surface above his fellows—who has the moneyed power right in his hands—is prone to make his own demands, regardless of the honor attached, and to let wrongs occasioned by it be settled as best the sufferers can arrange them. After his ten or twenty per cent is satisfied, what remains to be done to satisfy others must be looked to by Nature. We disclaim responsibility for our own sins. We fail to look inward to examine the egoistic claims. In the pursuit of purely material ends we sacrifice souls, honors, justices, as though they were the lesser forces of life. Are we not leaves of the forest, and have we not all a part in the

landscape? Or are we simply detached motor-bodies, no one related to anything external, and, therefore, in no sense called upon to make our own faculties consistent one with another? It is all a question of souls. Who so doubts, has set life against its bestowal. H. L. T.

"THE CAROL" is the name of Mr. Wendte's new book of religious songs for the home and Sunday-school, published by the John Church Company of Cincinnati. Of its merits on the musical side we are not competent to judge, and we hope soon to present a notice of it from competent hands. It is said that it is not intended as a "tendency" book, or for Unitarians exclusively, or to be an ideal book musically, but simply to be an attractive work, suiting various heads and capacities, and offering much material, old and new, for selection according to the musical and the ethical standpoint of the school using the book.

THE wagon is a tempting, though oftentimes dangerous figure to the theological rhetorician. Recently the Western Unitarian Conference has been likened to this one of the most ancient and universal symbols of progress. We are reminded of three ways of saying it, and the reader can select the figure which best suits his estimate of the message and mission of that body:

"Hitch your wagon to a star."—Emerson.

"Harness a horse of high spirit into your chaise, he travels with alacrity and joy. But he would resent being tackled into a truck. And the Holy Ghost, set to driving the old cart which passes for the church, will tear it to pieces. If you would be safe, hitch a donkey into your drag."—Doctor Bartol.

"When the mule of too advanced views takes the bit between his teeth, insists on running the concern at his own pace, and finally succeeds in getting away with the shafts and the sign-board."—The Unitarian.

THE current number of the *New Englander* contains a timely "Lesson from Germany for the American Student"; or, rather, it is a lesson for Americans generally—the lesson of calmness; of equanimity. The writer of the paper, Prof. Morrison I. Swift, of the University of California, contrasts the condition of the average American student working in an American atmosphere with the condition of the average German student working in a German atmosphere; and we are obliged to confess that the contrast is not favorable to the American side. "Whatever the poverty and privation of the German students may be", says Mr. Swift, "one can seldom find an unhappy person among them. They are enjoying life to the full, and they do not burden the present with the future. Americans in the same condition are, as a rule, depressed and care-worn, intense and forward-looking. Frequently they have a deep sense of the risk they are taking upon themselves in being educated so much." The difficulty lies in the ideas that prevail in the community or home from which the indigent American student goes. Conscious that he is to be measured by the sordid standards of success that prevail in a community where the conditions of existence have been severe—"Will he make more money? will he secure a better position in life? will he become more distinguished than if he had remained at home and married young?"—he feels it to be his first duty to justify himself for the course he has taken; and



every nerve is strained in the feverish effort to reach some self-fixed goal of ambition with the least possible loss of time, and thus to give unmistakable evidence of superior ability. That success of this kind, even if temporary success be achieved, is only lasting failure in the end should go without saying; and that society at large suffers from its own misconception of success should be equally plain to any reflecting person. Not till the idea is grasped that life is a unity, and that he only can be said really to have lived "who has felt the full force of each moment of life while it was present" will the student achieve substantial success in life. Then it will come as ripeness comes to the hanging fruit, through storm and sun, to full fruition.

D.

ARTHUR J. BEAVIS, of the Unitarian pulpit in Iowa City, has printed a leaflet on the "Word of God", which must make an efficient missionary tool, for it concludes as follows:

So long as men assert that no other than the *Christian* Lord, the *Christian* faith, and the *Christian* baptism has received the mysterious touch of Divinity, they have failed to grasp the glorious truth of the oneness of the human race.

Now take this same statement, of one Lord, one faith, one baptism, and observe its treatment from a liberal standpoint. How quickly the mists of sectarian prejudice are dissolved, and how simple the subject becomes when studied as a universal rather than as a specific truth.

In the narrow sense it is untenable, but taking a broader view we discover a truth replete with strength and beauty.

Standing upon this higher plane, with selfishness beneath our feet, and love of creed held in abeyance, we may calmly survey the tumult below us, and while sighing at the evidences of intolerance, the sharp clash of theological weapons, and the continued roar of religious conflict, we still may say, in this deeper sense, "There is one Lord, one faith, one baptism." For in spite of this apparent dissonance, there is one sweetly thrilling chord of melody most sublime, which now and again all do strike, and whose existence proves the presence of that golden bond which is the kinship of the world.

Yes! there is one Lord,

"Father of all, in every age,  
In every clime adored;  
By saint, by savage and by sage,  
Jehovah, Jove or Lord."

"One faith"—the essence of all religions, simple, helpful, hopeful, which says of God, "Father;" of man, "Brother."

One baptism—not of water, but that received and given by the holy Nazarene, the baptism of the Holy Ghost and of fire.

As we review the great array of ecclesiastical paraphernalia; the vast cathedrals with their gilded altars and their jeweled dead; sacred bones and holy charms; heathen fetiches and deified men, we find cause for sighs, perchance for smiles, but none for sneers; for whether it is the story of Osiris, of Krishna, or of Christ; the silent testimony borne by Druidic altar, Christian church or Moslem mosque; the revelation of Jehovah, Jove or God, it is after all the "old, old story," but told in different tongues, lisping, stammering tongues that have vainly striven to express the Divine Voice, which ever and anon thrills through the soul of man.

THE *Humboldt Library*, number 81, offers for fifteen cents the two famous essays of J. Allanson Pinckton on "The Mystery of Matter and the Philosophy of Ignorance", the study and circulation of which is a far better corrective to materialistic tendencies in philosophy than the making of creeds, the passing of resolutions or the emphasis of theoretic distinctions and the basing of religious schism upon the same.

## UNITARIAN ORGANIZATION. IX.

"It is a good landing we have arrived at, but not a stopping place."  
—*Judge Cranch*.

"Unitarians hold the supremacy of the Father, and the inferior and derived nature of the Son. This is their sole discriminating article of faith."—*Alvah Lamson*. 1844.

"We find and we acknowledge no finality in the scriptures, no finality in the word or person of Jesus. It is only the Truth that is our finality."—*H. W. Bellows*. *Twenty-four Sermons*.

"Who shall win and bear the banner of Christianity—those who are for the *verbal* or those who are for the *moral* test?"—*C. A. Bartol*. 1874.

The American Unitarian Association, of Boston, was organized—"somewhat hastily", said Dr. Lothrop—in May, 1825. A preliminary meeting had been held in the vestry of the Federal Street Church, January 27, at which Doctor Channing was present. Erza S. Gannett was probably the chief mover of the enterprise; but a plan of "procedure" was drawn up by Henry Ware, Jr. Although the objects of the new association were stated to be:

1. To collect and diffuse information respecting the state of liberal Christianity in our country;
2. To produce union, sympathy, and co-operation among liberal Christians;
3. To publish and distribute books and tracts, inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth;
4. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry;
5. To adopt whatever other measures may hereafter seem expedient,—such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches:

and although the purpose of the organization was summed up in its constitution "to diffuse the knowledge and promote the interests of pure Christianity", Channing was somewhat doubtful of its utility and Norton was indisposed to engage in it. Doctor Lowell also and George Ticknor did not favor it, fearing it would lead to sectarianism. That year, although it appealed to the public with the indorsement of such names as Doctor Bancroft, James Walker and Judge Story, only four societies co-operated to sustain it. Sixty-five friends in Boston subscribed to it. The second year fourteen churches made contributions to it; the third year, twelve.

Its main work, to begin with, was the publication and distribution of tracts. This it did so well as soon to draw to it money and friends. At its first anniversary meeting, Judge Story thought its chief recommendation was "Not as a powerful means of diffusing a certain set of religious opinions, but as an instrument for maintaining the rights of conscience, freedom of inquiry and the common principle of Protestantism".

Yet it was often subjected to criticism. The rapid growth of Unitarianism, which had been so startling a phenomenon in the religious history of New England, seems to have ended with the first efforts for distinct organization. This led some to distrust the present methods and to declare that twenty years before there were more Unitarian societies in Massachusetts than now. This Mr. Greenwood denied, intimating that until these distinctive efforts were put forth the people did not know what they believed.

Nor was it then, nor has it been since, an easy thing to define a Unitarian or a Unitarian Christian. Before 1830, James Walker had been heard to speak doubtfully of the rite of the Lord's Supper. In 1832 Ralph Waldo Emerson left the Second Church in Boston, because he could no longer administer it. It was not long before it became a practical question whether a preacher could properly be called a Unitarian Christian who entertained such views: and could the churches rightly give money to aid in the establishment of societies where dissent from the common faith had gone so far. Is it not to the A. U. A. that Channing alludes in a letter to Dr. Frothingham in 1842, where after speaking of the aid required by some church, possibly to be withheld because the minister wished "to omit the outward signs" of the commemorative service, he asks if this



is a difference to be thought of among Unitarians? "I can conceive of differences of opinion on the higher truths of religion so grave as to occasion us some perplexity as to giving aid to an infant church,—though even here our error should be on the side of liberality, and we should fear to lay fetters on the honest inquirer for truth. But in a matter of outward religion" he was grieved that any indisposition to help should exist.

By and by the question of the miracles, the supernatural, pressed in for practical treatment. There are abundant intimations that the A. U. A. had no easy task in deciding whether a man who doubted or disbelieved the miracles of the New Testament could have any encouragement or aid at its hands. Plainly it became necessary to take very conservative ground to satisfy its supporters.

Professor Norton had already said, "The latest form of infidelity is distinguished by *assuming the Christian name*, while it strikes directly at the root of faith in Christianity, and indirectly at all religion, by denying the miracles attesting the divine mission of Christ."

A. P. Peabody would not go so far. While he should distrust such a man "as a public teacher of piety," he would "own, embrace and defend as a Christian brother, the man who, through faith in the everlasting verities of the gospel, does justly, loves mercy, and walks humbly with his God."

William H. Furness, speaking of the truth of the gospel narratives, wrote in 1845, that the denial of this "is no sufficient reason for withholding from a person ministerial intercourse, provided he calls himself a Christian and leads a Christian life." At this time John T. Sargent had recently lost his place in the Benevolent Fraternity of Churches as minister at large, because he had exchanged with Theodore Parker. About the same time Mr. Huntington affirmed that Emerson might be regarded as a "true Christian;" "as an asserter, that is, of Christian truth and Christian principles." Mr. Gannett thought that Parker might be regarded as "a Christian man," but "not a Christian believer," so far as acceptance of the miraculous mission of Christ has anything to do with it.

In 1848, however, Orville Dewey, representing the association, declared, "We believe, the body of us, in the supernatural mission of Moses and of Christ," and not far from the same time, this resolution was unanimously passed at one of its annual meetings: "Resolved, that the divine authority of the gospel, as founded on the special and miraculous interposition of God for the relief and instruction of mankind, is the basis of the action of this association."

It is evident that the executive board of this organization was often wearied and perplexed in seeking the favors and dispensing the means entrusted to it by the churches. How could it be otherwise, with the question of pure Unitarian Christianity so constantly raised each time under a new form, and never definitely decided? Sometimes the spirit of self-criticism went to great length with a corresponding loss of co-operation. The secretary wrote in 1859: "It is only too evident that it [A. U. A.] has not at present any strong hold upon the favor of the Unitarian body." But its greatest trial was yet to come. It occurred after the organization of the National Conference in 1865, and it is doubtful if there was in those years a man among us who, as the Association's chief officer, could have met the emergencies as they rose, with a wiser, firmer or fairer spirit than did Charles Lowe. Few can realize now the peculiar difficulties which beset his administration; what assaults were made upon the policy of the A. U. A. within and without, and from both wings. He did not hesitate to affirm that his personal convictions were those of the traditional and old school Unitarians, but he left no one in doubt of his strongest desire to be just to all and to secure the privileges of full fellowship to the advanced party. He believed a cordial union amid wide differences was practicable and desirable. And it was his liberal policy

that made seceders so few after one of the most heated conflicts of our denominational history.

He was at the Western Conference in Buffalo in 1866. Speaking of issues already rising, he said:

"We hear much said of 'Channing Unitarianism'. I like the phrase—only it must not be thought to imply a particular creed. If so, what is Channing Unitarianism? Is it what Channing believed when he was thirty or what he believed when he was forty? For his faith was growing and changing as long as he lived, and would have kept growing and changing if he had lived till now. \* \* \* Channing was fixed only in this: his reverent desire for truth, his demand for liberty, and his unswerving fidelity to his convictions. If we abide by these principles we are so far 'Channing Unitarians'."

"We are no more going to leave it [Unitarianism] because of some brother's heretical sermon, or some temporary phase we disapprove than we are going to quit America or refuse to be called American citizens because of a Presidential veto, or even some iniquitous law."

"I have been one of those who have been troubled by the radical extravagance, as it appears to me, of some of our body, but I am not about to refuse fellowship on any such ground as that."

With the developing freedom setting in upon a new age of theological criticism and inquiry, it was not long before the purposes and acts of the association were again sharply scrutinized with charges, more or less direct, that its funds were asked for unworthy objects or were improperly applied. Churches violated their old covenants by giving to it. What were the new societies asking help for? What were the young preachers saying? What were students in the Divinity Schools thinking? It was asserted that we could not any longer tell what Unitarianism is; or it was composed of such a medley of contradictions, that there could be nothing business-like in administering such a conglomerate of mutually destructive conceptions. Mr. Sears, in the *Monthly Religious Magazine*, presents a picture of the incumbent of Arlington Street Church, "preaching Christ as his Lord and Savior", exchanging with another in the same city "who thinks Jesus a Jew who taught false and ghostly doctrine or who sought worldly empire, and only gave up his selfish will when he came to grief and repentance in Gethsemane. The same congregation find themselves disciples of Christ one Sunday, and Fetish-worshippers the next". Thus he contrasts Doctor Gannett with Theodore Parker, and has no idea that any such body as would include both can or ought to be kept together. It is not *business*; and he believes that no self-respecting churches are going to give money long to sustain any such corporation. Moreover, did not the A. U. A. aid in the publication of Schenkel's *Character of Jesus*, a book full of German radicalism and doubt?

Mr. Lowe discreetly replies to right and left extremes on behalf of the association, which generally follows a liberal policy in dealing with all demands. But the agitation is kept up for a series of years. George H. Hepworth finally comes to the front as leader of the reactionary party. He comes to Boston to attend the anniversary of the association in 1870. He proposes a resolution looking towards a definite settlement of our theological position. He insists that something must be done. He thinks the fate of the Unitarian denomination will be settled in the next two years. He does not want a creed—only a statement. "I want to call as many as I can into the Unitarian Christian fold. I want to lift our banner so high that not a man, woman, or child can pass by and not see it, or know that it is there. I want that there shall be a definite signification attached to the word 'Unitarianism'." A. D. Mayo supported Mr. Hepworth. The question is, "What do you mean when you say that you are a Christian body and that you are disciples of the Lord Jesus Christ?" If we cannot tell the world, then "the world will lose all its interest in us, and that will be the end of us."

Of course the *denominational statement* meant authority and excision. "But", said Doctor Bellows, "suppose you cut off by your creed—as you must—either side of the denomination; suppose you cut off the older conservative side and by cutting them off you leave your body without spiritual eyes, for you would to a very great extent, what would you have to cut off next? The so-called Free Re-



ligionists, by any creed that this body is prepared to accept. Suppose you cut them off, what have you left? God knows, I do not like many of their statements, but I am glad to have them in the Unitarian body. I believe a large part of the spiritual life of the denomination lies in the very men whose theological opinions many of us utterly reject."

Doctor Hedge followed, saying: "I hope I do feel an interest in the great cause which we have in common, of enlarging the borders of the kingdom of heaven, of the kingdom of truth and righteousness. As to the borders of the Unitarian denomination I don't care whether the Unitarian denomination lives or dies, and I cannot sympathize at all with this desire for a fighting doctrine or for a campaign document to present to people as a clean bill of health, and say, 'Don't be afraid, we are Christians after all'. I think that is not what we want at all.

"Our position is that Christianity cannot be shut up in a formula, that it is a progressive truth. I say Unitarianism is not a theology, and this proposition assumes what is not true, what is not historically or philosophically true, what does not rightly represent our principles,—that Unitarianism, as such, is a theology. It is not any such thing, it is a collection of theologies, as many, perhaps, as there are individuals, I don't know how many there are that agree with me, but Unitarianism, as I understand it, is a protest against that very thing the gentleman proposes to do."

And the plan of "a campaign document" was defeated by a large majority, to be revived at a later day. For the question who is a Unitarian or a Unitarian Christian has not yet been authoritatively settled. Indeed the denomination has been generally of opinion that it ought not to be settled in any hard and fast way, lest "the great anti-sectarian sect", as Doctor Dewey called it, should lose its distinctive character and fail of its mission.

In the main, as is implied in these notes, the policy of the A. U. A. has been large and generous. It can hardly be expected to be more liberal now that it has become since 1884 an ecclesiastical and delegate body. At every new stage of theological progress, its methods have been called in question, and there have always been some to deplore the folly of sending forth old views and new views, conservative preachers and radical preachers, under the same name or organization. Each new step has seemed to be a crisis, a time for drawing lines. Mr. Lowe admitted that the A. U. A. gave money to objects which the donors regarded subversive of Christianity. It has given to various objects not doctrinally or distinctively Christian or even Unitarian. It assisted the Boston ministry at large, and raised funds for destitute clergymen. It spent money for Wilberforce university (Methodist); for the publication of *Old and New*; aided Indian, poor white, and colored schools in the South; and even now has its agent of "secular education" in that large field. Perhaps as strange as anything, if we consider the views of the founders, during the past year it has published a volume of Theodore Parker's writings. Now, less than one year before Parker's death, the editor of this volume, James Freeman Clarke, finds "not the smallest glimpse of Christian piety" in all his writings. He cannot discover anywhere on Parker's pages that essential of piety, "the consciousness of sin," "estrangement from God and positive depravity."

And he says: "As long as Theodore Parker claimed to be a Christian, and we believed him honest in claiming it, so long, we think, it was well, right and in accordance with the principles of liberal Christianity, to treat him as such. We do not understand him now as calling himself a Christian, or claiming to be a disciple of Christ. He places Christ and Christianity with the other great historic religions of the world, as good for a time, but a hindrance finally. He considers himself to have passed beyond Christianity into Absolute Religion. The question, therefore, whether he should be treated as a Christian or no, he has settled himself, by declining to be so considered."

And yet the times have so changed, the constituency of the association has become so hospitable to Parker's thought, that its executive board has felt itself fully authorized to use funds given "to promote the cause of pure Christianity" for this publication. It must be regarded as a liberal and brave act, and it will no doubt do other acts in the future which now seem as improbable as the dissemination of such writings under the Unitarian name would have seemed in the days of Andrews Norton. J. C. L.

## Contributed Articles.

### FRIENDSHIP.

There are two sorts of friendship, oh, my friend!  
The first is like the globe of pearly glass  
Blown into buoyant shape by eager lips,  
Brilliant and marvelous; yet this comes to pass:  
A rude touch shatters, and you wonder that it was!

The second, like the firm gold marriage ring  
On the true hand, once there, and there forever;  
Ills come, aye, *wrongs*, and lingeringly go,  
Saturn's vast rings no sooner could they sever;  
Faith welds the shining bond, to be destroyed, ah, never!

ABBIE M. GANNETT.

MALDEN, Mass.

### A LIBERAL CHURCH OF THE HOLY SEPULCHER.

All truths of morals and religion make a *demand* upon those who discern them. The word that is proclaimed in the liberal church is faith in man, in his intellectual, moral and spiritual nature, in his capacity for growth towards truth, righteousness, perfection. It is believed among us that the highest good of the soul, which may be named salvation or eternal life, or heaven or holiness, or *wholeness* is attained through the activity, growth and development of the whole nature of man. Man moves Godward through the slow realization of his ideals, by bringing his life to the level of his thought and to the height of his aspiration. We are agreed that "life" and "character" are of supreme importance.

Now this "word", this faith and purpose of the liberal church, confronts us with something to *do*. It is not an end in itself. It is not an ornament to be worn on Sunday. It is not an elevation from whose height we may look down with disdain upon those whose creed we have outgrown. Indeed it is not a luxury which we are to enjoy. Mere truth does not save the world. The acceptance of what is named a liberal faith does not make one liberal. Those who content themselves with hearing the word only, will soon lose all interest even in hearing it. Any church that is content with itself, that only hears the word and admires the faith and thanks God that it is not like others, will have its day and cease to be.

I have seen a grand religious faith that had flowed on from generation to generation, contributing to the formation of noble character, aiding in the direction of life, deepening the moral and ministering to the spiritual nature of man, helping to bring the kingdom of God into the world. I have seen that faith, that current of religious life and influence, gradually cease to move, cease to be a power, cease to inspire. It stopped, it congealed, it froze. It was packed away for safe keeping in a liberal church. The church that should have been its home became its sepulcher!

This stagnation, this loss of vitality, this petrification of a liberal faith has taken place in many a community. Its believers were content with hearing and admiring their rational faith, content to receive and enjoy the fruits of others' labors, willing to reap where they had not sown, willing to hear the word especially if it were learnedly



and gracefully and entertainingly spoken, not unwilling that others should come and hear it too if they wished,—but they were not *doers* of the word. They had inherited and they held a liberal faith, but were far from being liberal with their faith; were more careful not to obtrude that faith upon any one than to carry it to those to whom it would have been as bread of life. Their church should have made every one, who could be interested in its ideas, aims and purposes, feel that it was interested in him, and not because of what he could do for the church, but because of what the church as a body of intelligent, refined, moral and humane men and women could do for him. This they did not do. Their church belonged to them, whereas they should have belonged to it; but this they did not see. And so their church gradually became the sepulcher of their faith.

Another duty was neglected also. The Unitarian movement was a reaction against dogmatism, against that tendency and practice that held belief above life, creed above character. The duty of free inquiry was insisted on. The inviolable rights of the individual conscience and reason were affirmed and respected. This respect for the individual's freedom of conscience was carried so far that many were reluctant to commit the young to any doctrine or belief. It was held that the child should not be prepossessed in favor of, or prejudiced against, any doctrine, but be left free to choose for itself when it had become competent to choose wisely.

There can be no question but that this attitude and practice have exerted a liberalizing influence not confined to the church that made it a rule of action. And it is true that opinion, belief, constitutes but a small part of religion, but a small part of Christianity. But it is none the less true that those feelings and emotions that are of the very essence of religion,—the sentiment of reverence, of obligation, the feeling of the sanctity of the moral law, the sense of the infinite mystery, the feeling of brotherhood—that all these are more or less intimately associated with religious ideas and beliefs. When the young are suffered to grow up without convictions regarding religion, there is danger that the entire religious side and substance of life will be wanting. The young man brought up in this way is far more liable to feel that he is above all faiths for which the church stands than that there is any faith worthy of his acceptance and his service. On arriving at years of discretion, when he is to think for himself and freely attain his religious convictions, the probability is that he will feel equally free *not* to think, *not* to care, *not* to be interested in any phase of religious thought and life.

Now many in the liberal church have followed what they call this liberal course. They have neglected to reproduce in their children their own religious convictions, neglected to sow in their children's minds and hearts the germ of great ideas, of a grand faith, failed to interest the young in that for which their church stands,—and in after-years are disappointed that their children do not take an interest in what to them has been and is the bread of life. The result to the church, to the faith, hardly needs to be mentioned again; the faith that had flowed on from generation to generation stayed and stopped. They who inherited it, heard it, enjoyed it, did not communicate it, did not pass it on to others; and therefore their church, in its failure to be its fountain, became its sepulcher.

Only as our faith is a power for good, does it live. In so far as it is a power for good, it is the power of God.

E. S. E.

#### DENOMINATIONAL RESPONSIBILITY.

"I will not have a man say to me, 'Such and such Unitarians say or do such and such things; and it is a dark sign against you.' It is nothing to me—i. e. personally—it is nothing to me, what another man says or does, because he is Unitarian. You might as well call upon me to defend

everything human because I am a *man*; or everything that Christians have said and done, because I am a Christian.

"There is a sect—no, it is *not* a sect—but there is a body of the liberal and the good, and to such, if I am worthy, I would join myself; ay, and I would defend them and plead for them. They are of all sects, Trinitarians and Unitarians, Presbyterians and Episcopalians, and Catholics and Quakers,—and I hope they will come out from all sects and freely love one another for their virtues, and honor one another for their consciences, and respect each other for their honest independent opinions.

"The intelligence and virtue of the world must yet come to this. It cannot be forever bound in these trammels of creed and party. It cannot forever endure this bondage of dogmas and distinctions. The thoughts and feelings of the world must yet have a broader channel and a freer course."

—Orville Dewey, 1829.

#### IS "GOD" TOO ORTHODOX?

We are unable according to the laws of thought and the data of human consciousness to arrive at an absolute definition of deity. The recent movement among the most radical, yet equally sincere Unitarians, to honestly and plainly state their objections to the word God, has resulted in an awakening of interest in the fundamental principles of morality. The observation made by all careful religious teachers, that hardly one-tenth of the regular attendants of the church know or fully understand the several doctrines, is certainly true about the term God. The anthropomorphic conception of God has been the peculiar error of orthodoxy and has, notwithstanding the protest, crept into the imagination of not a few of our liberal thinkers. We have little faith in any reform which would sap the very fountains of the spiritual nature and strike out God as the great principle of human life from our theology. But a reform which aims to go only so far as human consciousness will allow and fairly confess inability to go beyond, is pursuing a method of inquiry which must inevitably benefit the world. We sit too much in our study and deal too much in fossils, we busy ourselves too much in facts and not enough in principles, and the result has been to make us uneasy about reforms and take little joy or stock in those great agitations which open the mind to the naked realities of things. Idealize virtue or justice or truth, yet we shall end as Plato, in nothing short of confusion. But boldly announce our position in regard to what constitutes the vital elements of religion, and we fix the thinker to some facts which, although they may not suffice for every generation, will yet satisfy the human heart and receive the verdict of reason. We cannot limit or define God, yet we may, by a hasty position, create in many the suspicion that we are going beyond the privilege of our being, when, in reality, we are but struggling to rid society of the idolatry, barbarism and fanaticism of the past. Emerson said somewhere, that God is the summit of truth, and Matthew Arnold affirms that God is "the best that man can know or knows", and yet how seemingly unsatisfactory such definitions are. The religious nature will not be quenched nor cheated and it will rather hug an idol and caress a fetish deity than waste its affections upon an ignis fatuus or the mere phantom of the brain. I have always disbelieved and sometimes despised the man conception of God because it is unworthy of belief, unscientific and absurd. And yet, as for myself, I would, in the hour of sorrow, or in any emergency of character, have confidence in the power which is above me, call it what we may. It is true that the word God is misleading, but only as we crowd about it theological ambiguities and superstitious equipage. Olympus with her many deities has faded away as a cloud and perished as soon. The idolatry of the African, the pagan worship, the noble Sphinx and the fetish gods cannot survive many generations. The modern materialistic conceptions of God must dissolve as the "baseless fabric of a vision". But God as a principle, as a sustaining influence, as a resting place for the suffer-



ing heart, as the "Rock of Ages" on which humanity will find hope, security and rest in the storms and vicissitudes of life, can never become outgrown. Is such a view of God too orthodox for the most heterodox?

J. C. F. GRUMBINE.

SYRACUSE, New York.

## PAULINE'S EPISTLE TO THE NEO-CORINTHIANS.

### CHAPTER XIII.

Though I speak with the tongues of wise men and of angels, and have not style, I am become an empty sound, and my utterance is in vain.

Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, yet if I have not style, my influence is nothing.

Though I bestow all my goods to feed the poor, and sacrifice my strength for the good of the afflicted, yet if I have not style, he who had called himself my friend turneth his face from me.

For style is seen afar, and covereth a multitude of sins; style envieth only those who excel it in elegant array.

Style vaunteth itself, and is much puffed up, becometh itself unseemly, seeketh ever its own; is easily provoked, and thinketh evil of the meek and lowly in spirit. It rejoiceth in the iniquity of him who hath greatly exceeded it, and of him who is exalted in station and possessed of much power. It beareth no snub from the rival who is feared in secret; nor can it believe any good of the humble. It ever looketh for some new and more beautiful thing wherewith to adorn itself, and endureth nothing but to be accounted leader in the world of style.

Style never faileth; but whether there be friendship, it shall fail, and if the truth be hidden, let it go; and if there be much knowledge, what does that amount to?

Follow after style; desire greatly the gift of a good appearance, that people may look upon you, and wish above all things to follow after you.

For he that carrieth himself plainly, and is not endowed with a bold front, speaketh an unknown tongue; for no man careth to understand him.

And now abideth these three, money, popularity, and style; and the greatest of these is style.

M. H. W. WOOD.

## THE LIFE OF MY SOUL.

### CHAPTER V.

After the darkness had been somewhat dispelled and I began to doubt no longer, but to settle down to a disbelief in the old theological statements, a bitterness of spirit took hold of me. I was filled with wrath that I should so long have been deceived, so long blinded. Not the love of liberty so much filled me as a hatred of bondage. The beauties of the old thought were lost in its deformities. I saw as one blinded by anger. The errors of the Bible were sweet morsels, the fancied shortcomings of Jesus delighted me too much. Into the foreground of my thought came all the absurdities of the old, whether of Bible, creed or catechism. In the bitterness of my disappointment that atonement was not made through Jesus's blood, I was in too great a degree untouched by the sublimity of his sacrifice. In the chagrin that Jesus was not very God, the beauty of his teaching and the majesty of his life were lost sight of. Bitter words are needed to express the abhorrence felt for the popular doctrine of atonement, and sarcasm was needed to convey my feeling for the strange stories of the Bible. The word and work were iconoclastic, and this was deepened by the apparent cowardice of those whom one would expect to lead the way into the open and deeper sea. A feeling of astonishment came over me that all did not see it as it appeared to me. So reasonable was my unbelief that the wonder was that any man should not believe Jesus simple man, the Bible a thoroughly

human book, atonement a fiction, and eternal punishment a dreadful dishonoring of God. There was no patience in me for any tenderness or reverence on the part of others for what I had outgrown. But it was a time of the deepening of the life in me. It was a most necessary and salutary experience. Perhaps nothing but my doubting and this bitterness could have gone to the foundations of my being and caused the germs deep in my life to bring forth a nobler belief and a diviner theology. Be this as it may, my life seemed to open from its depths out into the life of the worlds. The new theology which was becoming mine was springing from the germs long nourished by the religious sentiment. My own religious life was producing a theology the life-blood of which should be that of my life, so that my beliefs became living principles. A. W.

## The Study Table.

*Examples of Differential Equations*, with rules for their solution  
By George A. Osborne, S. B., Professor of Mathematics in the  
Massachusetts Institute of Technology. Boston: Ginn & Company.

Unexpected, but not unwelcome, is this small Treatise upon Differentials. It may occasion regret that the "therefore" of the preacher is not yet to be relied upon, as we rely upon the algebraic symbol for that word in this volume; but it is a pleasure to note how easily the true mathematician by the aid of a sign and a letter or two, reaches conclusions that only a few years ago would have required tedious equations and long continued application, if indeed they could have been proven at all. Besides, one likes to think of the two-fold existence of such truths. We see these pages of formulæ, hard to read and harder still to establish, and are quite apt to forget that we may see them beautifully expressed in the outline of the column that safely bears its load—in the shape of the sail as it is filled out by the first breeze—in the curve of the bow of the ocean steamer that is first to reach its foreign port. Yes, and in the shore line of a continent or the orbit of the earth. And every new application helps to simplify all others.

In the still higher mathematics with its equations between religious influence and rational behavior, one may note a similar kind of progress. The man who to-day is doing right, almost unthinkingly, may be doing that which a few years ago would not have been expected of him, or if expected, only after a long season of fasting and many lessons from the catechism. And from every new direction, in which man's helpfulness may be exerted, there will come some ray of light to make the Christian life simpler and easier for all.

(The publisher's courtesy in placing a work upon mathematics before so many ministers should be appreciated.)

F. L. H.

*The Young People's Tennyson*. Edited by W. J. Rolfe. Boston: Ticknor & Company. 1886.

When Mr. Rolfe published "Select Poems of Tennyson", some two years ago, he explained the omission of certain poems by saying they were reserved for another volume, intended principally for the use of younger readers. The volume thus mentioned as in view has now been arranged and published. The editor's name is sufficient to say that the selection has been well made and that the editing is all that could be desired, either for the home reader or for the teacher, who will use it in her classes. We have here twenty-two poems, most of them from Tennyson's earlier period, but including such later ones as "In the Children's Hospital" and "The Voyage of Maeldune". Mr. Rolfe carries out in this book the system of notes and explanations which have made his other books successful. He does not tell the reader what he ought to think of a poem, or explain it until nothing more can be said, as has been done recently with other collections, but he gives the earlier readings, explains historical



allusions and comments on words or phrases that need it. The notes will be no less valuable to older readers.

E. E. M.

GRANT ALLEN's book on Darwin might be made to do its best service in the hands of the young. The pictures it presents to us of conscientious patience—the lines it draws about the arduous thought of the naturalist who grudged no time to truth and gave no reverence to seasons—are transcendently useful to those on the threshold of life. One may often wonder whether the ethico-spiritual side of Darwin's character was not its finest expression. In fact, Darwin was so truly religious that his very thought—his merest hints of theories—were transfused with the glory of his spirit.

H. L. T.

## The Dome.

### A GARDEN TALK.

#### I.

"Oh, here you are in the garden! I've been hunting all over the house for you! What a dear little bunch of sweet peas you are picking, mamma. Shall I put some water in the vase on the piano for them?" "Not for this one; you can cut another bunch for the vase if you like. They are beginning to bloom quite freely now." "Is that to give to some one?" "Yes, Jimmy Lawton." "Why do you give flowers to that dirty little wretch?" "Partly because he likes them and partly because I like him." "Mamma! surely you don't like that boy!" "Surely I do." "What can you find to like in him?" "I don't find it, so much as it finds me." "That's only a way you have of talking. See this lovely striped one! Truly, do you see anything to like in him? We all think he's so hateful!" "Perhaps that's a reason for his being hateful to some of you. Here's a beautiful purple stripe to match your pink one." "You keep it, here's another for me. But, mamma, really we don't act mean to him." "Only by expecting him to act meanly by you." "We only expect it because he always does! He's forever jeering at us. Isn't that a good reason?" "Put these sprays of green with your bunch. It's not so pretty to be solid blossoms." "Yours is all blossoms and it makes mine look stingier than yours to put so much green in it." "I meant this one to be all blossoms because Jimmy will like it better so. We like ours better mixed with the green of the same. As for stinginess, it is really more lavish to put in the green, for we cannot cut a single beautiful, long-stemmed tip like this with its graceful leaves and tendrils, without sacrificing hoards of buds and blossoms that would have been on this particular stem; but the vines will be the more thrifty for this kind of treatment and will really yield a better growth of vine and blossom for it. I think it is good economy to be lavish. We need not surrender judgment to recklessness in being so. As for Jimmy,—no, I don't think it follows that, because he generally is such a little reprobate, that is all he is capable of being, or cares to be. Suppose we give him a variety by expecting something else from him and see if it doesn't come. Dirt is tolerably transparent after all, and if I mistake not his face, there's the making of a good boy in it back of the dirt; and then, you know as the good in him grows, the dirt will begin to get washed off. Very likely if you had had such rough, hard treatment, and such surroundings, you wouldn't be have any better than he does." "Guess I'd be worse. I do get so mad when things go wrong!" "If you will squeeze yourself round the other side of the trellis you can get those blossoms inside which need picking. I can't reach them." "There are ever so many in here. Shall I take them all?" "All that are fully out. We will make a third bunch, perhaps some one else will like one." "Such a thrashing as Jimmy gave Henry Pinkham the other morn-

ing because he stole a little fellow's lunch and ate it up! How did you know he liked flowers?" "A few mornings ago I was over there by the fence and he went by whistling like a small steam-engine. The whistling stopped just after he passed by, but I was so interested in tracing the different shades of yellow in those calendular blossoms I am experimenting with, that I thought nothing of that until I happened to look up and saw him gazing at them too, from the top of the fence, with a preternaturally solemn air. It gave me a start, but I saw he was barefooted and that explained his quiet appearance. 'Be them double buttercups, Mrs.?' 'No, but they are yellow and double like them, aren't they? Would you like to have one?' 'Kin I?' and he bounced down before me so suddenly I didn't know but I should be sorry for my suggestion. 'I had a clump o' buttercups oncet, down in the back yard by the spring,' he said, in a very different way, I fancy, from what you generally hear him talk, while he timidly poked the yellow petals as if he were calling up a pleasant picture and hardly dared look at it. 'Thank'ee, ma'am,' and off he bolted, over the fence like a deer, and I heard him whooping after one of the boys the next minute in a voice that was a terror. Now I must do some transplanting, if it is morning instead of toward night. It is cloudy and perhaps the sun will not be out today. If it rains it will come just right. At any rate I begin to think if I wait for a chance to do it toward night it will not get done at all. Most of these asters are too far grown already." "I'll put these bundles of sweet peas in the wet grass and then shall I bring you the trowel and some water?" "Yes, please, the water; I brought the trowel."

E. T. L.

### MOTHER'S DUTY.

From my chamber window I can hear the coarse, uncultivated voice of a woman, parading about her back yard, and making herself unwelcome by her noisy tongue.

She is not bad at heart, not unkind to her ten year old girl, but disagreeable in her uncouth manner, and yet today I saw her occupied as many a mother of refinement and culture should be, once every week.

Sitting in the shadow of her back porch, her little girl close beside her, I heard her repeat the Beatitudes: "Now, Julie, ye listen while I teach ye yer Sunday school lesson, and mind ye learn it well." Long and patiently she labored with the child.

Can every mother who sends a child to Sunday-school be assured that the little one has "learned it well" under her instruction? Have they any idea what the lesson is about, or whether or not the child has looked at it since the teacher gave it to them the Sunday before?

The teachers labor earnestly that the school may be a success; they try to be constant; but oh, how little use when the child comes wholly unprepared and in many cases wholly indifferent!—when they answer your inquiry, "Where is the card I gave you last Sunday?" with, "Oh, I gave it to mar, and I haven't seen it since."

Yet the woman in the alley patiently taught little Julie. Shall she in her ignorance be more faithful than the mother of whom the Heavenly Father requires much because to her much has been given?

Mrs. S. M. B.

FOUR blind men, regular attendants at a literary club two miles from their home, had to come over a highway where for some distance the road ran between the river on one side and a stone quarry on the other, with no protection on either side, causing their friends considerable anxiety. One evening one of them said, "Don't be troubled, it is not so dangerous as you think. We lock arms, walk four abreast, and if one begins slipping we know that we are too near the river or the quarry and we draw him up and off a little and go on. We are quite safe, you see, as long as we keep together and all abreast, but it would be very dangerous for one alone to step on either side."



## UNITY

AND THE UNIVERSITY.

*Editors, Jenkin Lloyd Jones, David Utter, James Vila Blake, William C. Gannett, John C. Learned, Henry M. Simmons, Frederick L. Hosmer; Special Editorial Contributors, John R. Effinger, Charles Douglas, Judson Fisher, Edwin R. Champlin, Horace L. Traubel, Celia P. Woolley, Emma Endicott Mearns, Ellen T. Leonard, and others; Office Editor, Charles H. Kerr. The editors assume no responsibility for the opinions expressed by correspondents. Communications must be marked with the real name of the writer, though not necessarily for publication.*

\*The subscription price of *UNITY* is \$1.50 per annum, payable in advance. Single copies 5 cents. The date on the address label indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. Subscribers are requested to note the expiration of their subscriptions and send in their renewals without waiting for bills. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO., 175 Dearborn street, Chicago.

\*\*With an increasing circulation among the most desirable class of readers, *UNITY AND THE UNIVERSITY* offers an excellent medium for remunerative advertising. Only a limited space is allowed for advertisements, and no objectionable advertisements are taken at any price. Cuts and heavy display will be admitted only on the second and the two last pages, not on the front page or in the body of the paper. Rate per line, agate measure, 10 cents, reading notices 20 cents per agate line for space occupied. Advertisements may be sent to this office direct, or through any responsible advertising agency.

### Notes from the Field.

**The New Theology.**—A rose by another name seems to smell more sweet sometimes. The summer school of the "New Theology" closed at Chautauqua on Sunday last. Several thousand people are reported to have been in attendance. Judging from the expounders of the "New Theology" it must be largely the "old Unitarianism" which has been offered to all but rejected by many for several decades. Revs. R. R. Shippen, Cutter, Barber, Livermore, Sunderland, and others of the Unitarian fold, were among the leading speakers. These summer schools have come to stay, it would seem. We believe heartily in every such effort as this to meet the popular wants and congratulate Doctor Townsend on the success of his first summer venture.

**Humboldt, Ia.**—The closing Sunday before vacation with the brisk and earnest Unitarian parish in this place was of especial interest. Miss Safford, the former pastor, joined with Miss Murdock in two services, the latter at 5 p. m. Miss Safford preached an earnest sermon full of the larger thought, emphatic in the faith embodied in the words Truth, Righteousness and Love, earnest in her welcome of all who wish to do good, to be good and to get good. After the sermon, Miss Murdock gave an address of welcome to ten new members, and Miss Safford dedicated three children. Miss Safford, Miss Murdock and Miss Gordon, three efficient workers in the Western Conference field, are finding merited rest at Hamilton in this state.

**Archbishop Wendte.**—If our missionary on the Pacific coast does not offer a little less attractive picture of the hardships and discomforts of his missionary work than that offered in his recent account of his travels to and through Oregon and Washington territory, we are afraid all the New England pastors will be candidates for missionary honors. But we venture to suggest to such that two thousand miles of travel, visiting fifteen towns and speaking twenty-five times, mainly *extempore*, in six weeks' time and during hot weather, has another side to it which they will do well to consider before deciding on becoming missionaries.

**The Hands as well as the Head.**—Frederick B. Knapp, S. B., a graduate of the Massachusetts Institute of Technology, has a "Home Scientific Preparatory School" for boys. Address until September 1, Harvard University, Cambridge, Mass. We doubt not there is some helpful relation between this

Frederick B. and the Frederick N. Knapp whose well known home school for boys makes its twentieth annual announcement.

**Sherwood, Mich.**—Rev. Ida C. Hultin, of Algona, Ia., is spending her vacation here preaching to her old friends and former parishioners. We hope the new life she will give them will also increase her own stock of strength.

### Twenty-Five Songs.

We print here a second installment of hymns for the proposed Leaflet. See page 325 of last week's *Unity*. The abbreviation "G. H." below stands for the large Moody and Sankey collection of Gospel Hymns, four parts in one volume.

#### Consider the Lilies.

Tune, "Edinburgh" or "Happy New Year."

Consider the lilies,  
How stately they grow!  
They toil not, they spin not,  
No seed do they sow;  
Yet they bloom all the summer,  
So shining and tall,—  
The Father, who loves them,  
Takes thought for them all.

Chorus: The flowers of the field,  
The birds of the air,  
And the hearts of his children  
All rest in his care.

Consider the ravens,—  
Who gives them their food?  
Who shelters their nests in  
The storm-beaten wood?  
Who guides the young sparrow?  
Who watcheth its fall?  
Their Father in heaven  
Takes heed for them all.

Our Father in heaven,  
Thy children on earth  
Than lilies or ravens  
Thou holdest more worth:  
O guide us and guard us,  
Be near when we call,  
Uphold us, enfold us,—  
We thank thee for all!

ALICE WILLIAMS BROTHEKTON.

#### The Crowning Day.

Tune, "The Crowning Day", in G. H., 416.

The morning hangs its signal  
Upon the mountain's crest,  
While all the sleeping valleys  
In silent darkness rest;  
From peak to peak it flashes,  
It laughs along the sky  
That the crowning day is coming by and by!

Chorus: Oh, the crowning day is coming,  
Is coming by and by!  
We can see the rose of morning,  
A glory in the sky.  
And that splendor on the hill-tops  
O'er all the land shall lie  
In the crowning day that's coming  
by and by!

Above the generations  
The lonely prophets rise—  
The truth flings dawn and day-star  
Within their glowing eyes;  
From heart to heart it brightens,  
It draweth ever nigh,  
Till it crowneth all men thinking, by and by!

The soul hath lifted moments  
Above the drift of days,  
When life's great meaning breaketh  
In sun-rise on our ways;  
From hour to hour it haunts us,  
The vision draweth nigh,  
Till it crowneth living, *dying*, by and by!

And in the sunrise standing,  
Our kindling hearts confess  
That no good thing is failure,  
No evil thing success!  
From age to age it groweth,  
That radiant Faith so high.  
And its crowning day is coming, by and by!  
W. C. G.

#### Everywhere and Evermore.

Tune, "Ring the Bells of Heaven," in G. H., 19.

Over all the prairies, rich with growing corn,  
Over sandy marshes waste and bare,  
Over wind-blown mountains, where great  
streams are born,  
Rule eternal Right and loving Care.

Chorus: Ever, ever shall the Right prevail,  
Never, never shall the promise fail;  
Writ in wondrous letters on the sea  
and shore:  
Lo! the Lord shall reign forevermore.

Love, that holds the planets constant on their  
way,  
Guides the swallow's flight to sunny skies,  
Leads the nations upward to the perfect day,  
Yet reveals itself in baby eyes.

Fears and doubting vanish, all the way seems  
plain,  
Hidden meanings flash upon our sight;  
Trials turn to blessing, peace blooms out of  
pain,  
Love is one with universal Right.

E. E. M.

### CHURCH-DOOR PULPIT TRACTS.

Published by *UNITY*, 175 Dearborn street,  
Chicago. 5 cents each; 10 copies, 25  
cents. Orders cannot be filled  
when the present supply  
is exhausted.

This World as a Temple. By Charles G. Ames.  
Why God's Chosen are a Minority of the Minority. By  
Charles Van Norden.  
The Gospel of To-morrow. By Edward Everett Hale.  
A Sermon for the New Year. By Theodore Parker.  
Humanity Uplifted through Suffering. By David  
Utter.  
Earthly Immortality. By Heber Newton.  
The Poetry of Rational Religion. By John W. Chad-  
wick.  
True Wealth. By A. P. Peabody.  
The City of the Soul. By Stopford A. Brooke.  
The Ethical Movement. By Felix Adler.  
Is a Scientific Basis for Religion Possible? By Minot  
J. Savage.  
The Sympathy of Religions. By T. W. Higginson.  
The House. By Dr. C. A. Bartol.  
The Bible Regained. By John C. Learned.  
God. Passages from Various Writers. Selected by  
Mrs. Eliza R. Sunderland.  
Theodore Parker. Passages from his Writings. Se-  
lected by Albert Walkley.  
The Use and Abuse of the Hope of Immortality. By  
John Snyder.  
The Dangers of Liberty. By Phillips Brooks.  
Criminals and Prison Discipline. By Rowland Connor.  
Miracles. Passages from Various Authors. Selected  
by Mrs. Eliza R. Sunderland.  
God is Light. By Washington Gladden.  
Darwin and Emerson. By Rabbi S. H. Sonneschein.  
The Bible. Passages from Various Authors. Selected  
By Mrs. Eliza R. Sunderland.

## MODERN UNITARIANISM.

### Essays and Sermons.

By Rev. JAMES FREEMAN CLARKE, D.D., Rev. JOSEPH  
HENRY ALLEN, Rev. SAMUEL R. CALTHROP, Rev.  
BROOKE HERFORD, Rev. JOHN WHIT CHADWICK,  
Rev. MINOT J. SAVAGE, Rev. EDWARD EVERETT  
HALE, D.D., Rev. THOMAS R. SLICER, Rev. HOWARD  
N. BROWN, Rev. ANDREW P. PEABODY, D.D., Rev.  
ROBERT COLLYER, Rev. JOSEPH MAY. 12mo. Extra  
cloth. \$1.25.

Mailed, postage prepaid, on receipt of the price, by  
**WESTERN UNITARIAN S. S. SOCIETY,**  
175 Dearborn Street, Chicago.